

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Manish Patel
PHOTOGRAPHY

Year 28

Apr 2023

Issue 10



The cover page of the April 2023 issue of Vedanta Sandesh is a strikingly colorful & beautiful bird called the Common Green Magpie (*Cissa chinensis*). It is member of the crow family. They have a bright neon-green body, which is lighter on the underside. Crimson bill and legs, red fleshy eye rims. A thick black stripe from the bill to the nape. long white-tipped tail, and reddish maroon wings.

It is found from the lower Himalayas to various SE Asian countries in evergreen forests, clearings and scrubs. This bird prefers to be carnivorous and feasts even from a recently killed carcass. The voice is whistles & chatters, often harsh.

This lovely picture was clicked by a avid birder & photographer Manish Nikte who clicked it somewhere in NE Himalayas, and shared it in public groups on the social media. It is indeed a joy to see it. Thanks to him. Seeing the beauty of creation is the best way to sing the glories of God.

Om Namah Shivaya.

Vedanta Sandesh

Apr 2023

CONTENTS

05 Shloka
(Vivek Choodamani)

06 Message
(Poojya Guruji)

10 Drig Drishya Viveka
(Sw. Samatanandaji)

16 Art of Manmaking
(Sw. Chinmayanandaji)

20 Jivanmukta
(Tapovan Maharaj)

22 Story Section
(Gudi Padwa)

24 Photo Albums
(Various Activities)

42 News
(Mission & Ashram)

43 News & Links
(Internet)





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Editor

Swamini Samatananda Saraswati



तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः।।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः।।

One who is desirous to be free from the clutches of bondage should approach a learned Teacher who is the best of all knowers of Brahman.

Vivekachoodamani - 36

Message from Poojya Guruji



**DHIYO YO
NAH PRACHODAYAT**



Dhiyo yo nah Prachodayat



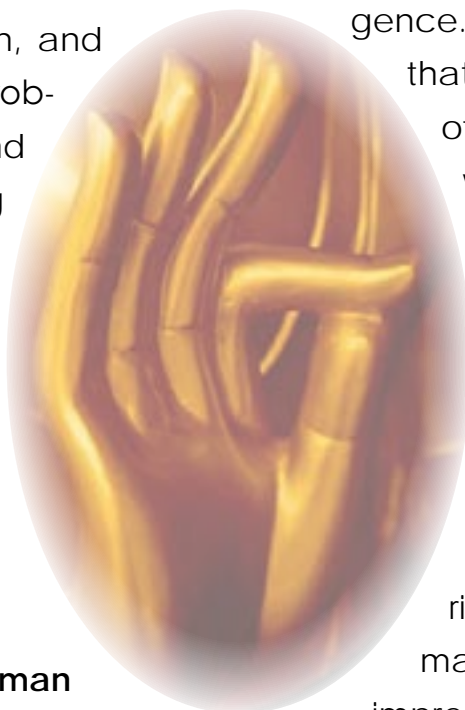
Gayatri Mantra :

The famous Gayatri Mantra is basically a prayer unto the effulgent Sun God wherein a devotee prays and requests the Almighty and omniscient God to bless him by awakening the intelligence in his or her intellect - Dhiyo (Intellect) yo nah (my) prachodayaat (awaken). There was obviously the realization that with intelligence alone man will be able to become a true man, and find answers to all his/her problems. Gayatri Mantra is found in the third mandal of the Rig Veda, and is attributed to Rishi Viswamitra. It is highly reverential and no wonder very famous too. The real beauty is in its meaning. We will reflect upon the nature of prayer in this mantra.

Vedanta is an epitome of human Intelligence :

All our ancestors, specially during the thread ceremony gave us this mantra, after all the big fanfare, that we should

religiously do this prayer daily and pray to God for a good mind & intellect. Knowledge of both kinds - Apara or Para has been the center of all our priorities. If we are able to make this possible, sky alone is the limit for such people. In Bhagwad Gita also Bhagwan Krishna categorically says that if somehow the Buddhi-nasha (Incapacity to discriminate) happens in a person, then that is the end of that man. He even goes on to tell how exactly this happens, the steps to the end of our intelligence. So great was the importance that was attributed to invocation of intelligence in mankind. No wonder this country is known for excellence in all fields of arts, science & even philosophy. We may have heard or read hundreds of statements by philosophers from all over the world that Upanishads are the repositories of the hishest wisdom of mankind ever. I am particularly impressed by the statement of German philosopher Arthur Schopenhauer and profoundly respect him for his objectivity and boldness is singing the praise of Upanishads, that: "In the whole world



Dhiyo yo nah Prachodayat



there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

Intelligence is the light we need :

Knowledge of the ultimate truth of life or knowledge of the problems facing mankind today can and will have to be found only by the intelligence of man, and thus this should obviously be the highest priority of man all over. Our education system needs to have this as the highest priority. This brings to our mind the objectives of our education systems.

Education Policies aim for this :

I asked ChatGPT about the Objectives of Education, and in no time I had a nice article enumerating the objectives of education. It summarizes by saying : "Overall, education aims to promote the intellectual, personal, vocational, social, and cultural de-



velopment of students, thus preparing them for a fulfilling and productive life."

The National Education Policy 2020 of Govt of India also states that "A holistic and multidisciplinary education would aim to develop all capacities of human beings - intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner. (11.3)"

Gita shows us the way forward :

It is worthwhile to see that all meaningful discussion includes invocation of intellectual prowess in man as one of the foremost objectives of education. The next

“Praying for and invoking the latent power of Intelligence is the best goal..”



Dhiyo yo nah Prachodayat



obvious question is how to do it. Here Bhagwad Gita provides very interesting inputs. One, all challenges help one to think, which is very important. We need to expose ourselves in situation where-in we start thinking. Too much comforts dont let us think, we become complacent and then alone the intellect starts to get dull due to its lack of use. Adversities and challenges are a must. One should, like a sanyasi, voluntarily expose oneself to a tough and unpredictable life. Mechanical responses will be of no help in a new scenario, so think we must. Two, one should retain equanimity in all situations, then alone learning is possible. Reactive minds are conditioned & closed minds, while sensitive and non-reactive minds alone learn & discover something new. Always believe that there is an answer to all problems, we need to be positive and optimistic. Lets firmly believe that all what we need is to learn to probe deeper. Three, dont just wish to enjoy, why not rather aspire to discover higher possibilities and realities. Path of Preya is not conducive to invocation of intelligence, it rather makes our mind dull and self-centered. Enjoy the discovery of truth rather than going for sensual gratifications.

Conclusion :

If we truly wishes to be a complete human being, and make the bests of our lives, then we alone will have to keep the goal of invocation of our intellect as our top most priority and prayer. Tread on the path of revelations, for this all what we need is intelligence and thus everyone must have this prayer in their hearts that O God, please bless me with a fine & awakened intellect. Dhiyo yo nah prachodayaat.

Om Tat Sat.





DRIG DRISHYA
VIVEKA

Swamini Samatananda

Shloka - 04



कामसंकल्पसन्देहौ
श्रद्धाऽश्रद्धे धृतीतरौ॥
ह्रीर्धीर्भीरित्येवमादीन्
भासयत्येकधा चितिः॥

Consciousness illumines (such other mental states as) desire, determination and doubt, belief and non-belief, constancy and its opposite, modesty, understanding, fear and others, because it (Consciousness) is a unity.



Drig Drishya Viveka



angati:

In the previous shloka it was revealed that the Mind is the 'Seer', the 'Drishhta' of the various sense organs. The sense organs are multiple in number and they go through various changes in one life time. The Mind at that level is the constant one watching all the activities and changes at the level of the senses. So the Mind is the Drishhta. But a question arises-Is the Mind the ultimate Seer or Drishhta or does the Mind also at some point in time come into the realm of being the 'Seen' or 'Drishya'. The answer is 'Yes'. The Mind too becomes a drishya. The Mind is not the ultimate Drishhta, but there is a Seer beyond the Mind. The Mind also becomes an object of perception. This has been discussed in the present shloka.

Main Article:

The Acharya in this shloka reveals that the Mind is also a faculty. The Mind has various attributes, thoughts and emotions. The Mind too goes through various changes at the level of these attributes and thoughts. One attribute or thought displaces another attribute or thought. We constantly see different phases of the Mind and its mood swings.

To understand the Mind the Revered Acharya has listed a few attributes, thoughts and emotions of the Mind in this shloka. Let us briefly look into them:

Kaamna: Kaamna is an intense desire to want and experience something.

“One who is conscious of change & variety,
always remains changeless & one.”





Drig Drishya Viveka



Kaamna reflects a Mind which has ripples in it just like ripples in a lake. At times the Mind is like a quite lake and when it is overpowered by Kaamna it is a rippled mind which is looking for gratification of the Kaamna.

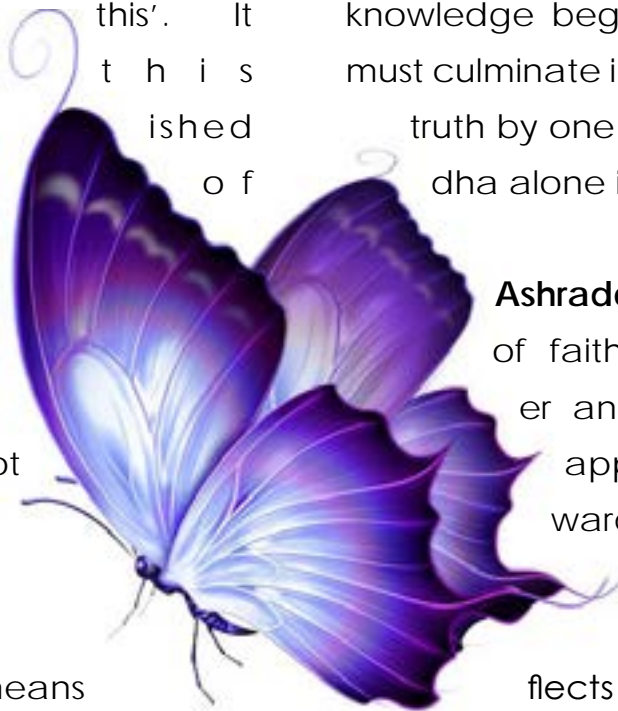
Sankalpa: Sankalpa is the Mother of kaamna. Sankalpa at the initial level is like an innocent thought like-‘How I wish I could have this’. It is like a prayer. When this sankalpa is further nourished by constant thinking of the desire, reasoning and justification to fulfill that desire, it soon becomes an intense desire or kaamna which will not quieten until it has been fulfilled.

Sandeha: Sandeha means a ‘Doubt’. Having a doubts in the mind becomes a blessing as it initiates

thoughtfulness and enquiry. Encouraging doubts and clarifying them is the uniqueness and beauty of Vedic Literature.

Shraddha: Shraddha is the quality of having faith when one treads a path which is unknown to the Self. Shraddha towards the Guru and the Scriptures is a very important prerequisite in acquiring spiritual knowledge. Our journey of knowledge begins with Shraddha but must culminate in being able to see the truth by one’s own Self. That Shraddha alone is a blessing.

Ashraddha: Ashraddha is lack of faith towards the Teacher and the Scriptures. One appears to have faith towards one’s own limited means of knowledge. Such an attitude reflects an egoistic, highly conditioned and a closed mind which is never beneficial for anyone.



“Investigating the truth of ‘Seer’ is the way to know the truth of Atma.”





Drig Drishya Viveka



Dhriti: It is a quality of being patient in case of obstacles that come while pursuing a goal. Having a balanced and thoughtful mind, and being able to press the pause button if required are all signs of being patient and having faith in Ishvara.

Hrihi: The quality of Modesty protects us from doing any unrighteous acts.

Dheehi: Having a sharp and polished mind that is helpful in awakening in valid knowledge.

Bhay: The emotion of fear. Fear is always a result of feeling insecure of losing something or the fear of failure in attaining a particular goal. It shows a sense of individual like and dislike towards the objective world, at the same time showing lack of faith towards God and his blessings.

In this manner these are various thoughts, emotions and attributes of the Mind which we constantly see and experience.

The Sakshi-Bhasayet ekadha chiti:

Here the purport of discussion is to see that the Mind too has a variety of thoughts and emotions, the mind too goes through various changes and we are aware of all these changes and variety. This reveals that the Mind too is a drishya. Thus, there is another source of unchanging light due to which we are able to see the Mind and its changes. Now who is the Drishta or Seer of the Mind? It is the Sakshi-the Witness, the enlightening Drishta. The Mind can see the variety in the sense organs but it cannot study itself. To know the Mind there is another factor. All these emotions and thought are part of the mind the seed of which are in the intellect but there is a chetana , consciousness which enlightens all of these and this Sakshi, the knower is 'One'. It enlightens everything but does not need another source of light to illuminate it. The Sakshi is self illuminating.

In this manner with relation to the Body-Mind-Complex Sakshi is the ultimate source of light.





Don't carry your mistakes
around with you.

Instead, lay them
on the ground
and use them as
stepping stones
so you can rise
above them.





- 61 -

The Art Of Man Making

Freedom of the Realised

P.P. Gurudev

Swami Chinmayanandaji

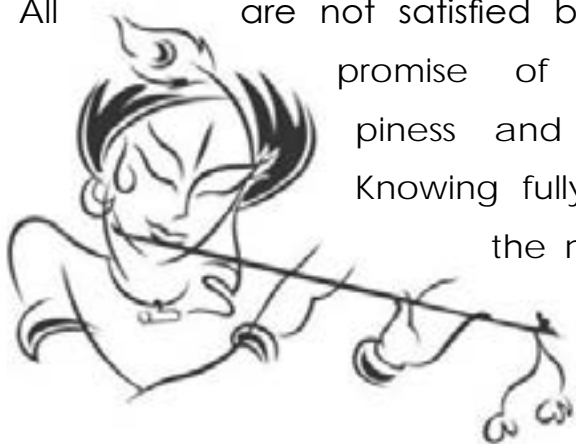


Freedom of the Realised



FYoung men of all era fall under two distinct types. Some seek happiness as their goal, while there are others who consider freedom, within and without, as the only ideal to strive for. The entire material science, including politics and economics, tries to give man both happiness and freedom. These two constitute the fundamental yearning in all human hearts. When Krishna had already pointed out that the fully grown spiritual man exhausts his fascination to run after the sense-objects, seeking their finite and ephemeral joys, the Lord had indicated that the Self-realised seer had a positive immediate experience of Infinite Bliss which is the very nature of the Universal Consciousness.

All are not satisfied by the promise of happiness and bliss. Knowing fully well the nature of



man, here in the Bhagavad Geeta, the universal scripture, the Lord indicates, in the following few verses, that an awakened man alone is really free and truly independent.

Dissecting the psychological personality in man, Krishna reveals here, He who can withstand in this world before his death the impetuosity arising out of lust and anger, he is an integrated man he alone is the happy man.

We have already found that anger is nothing other than desire that is not readily satisfied. The impulse of desire scatters the personality layers into the world of their respective objects to seek and discover their gratifications. All our extrovertedness is kindled thus by the lust and anger in us. "One who has before his death" controlled the "impetuosity geared by lust and anger" - such an individual is truly cultured, really integrated. According to Krishna, such an integrated one, "well-disciplined in himself, alone is the happy man". In fact,





Freedom of the Realised



lust and lust-created anger are the two impulses that primarily break up our tranquillity and prompt us to become extrovert, and run after the world of objects, emotions and thoughts, in a futile hope of gaining some delusory feeling of satisfaction and some illusory sense of fulfillment.

As a contrast to this, Krishna exhorts, He whose happiness is within, he whose recreation is within, he whose light is within - that Yogi alone, becoming the Brahman, achieves Absolute Freedom. So long as we are depending upon the world around for our happiness, we are slaves to the world. To depend upon anything, or anybody, certainly ruins one's independence! The man of Realization is one who has discovered in himself Infinite Bliss, and he alone, therefore, discovers in life Absolute Freedom. He extracts his happiness, finds his recreation, and attains to knowledge, all in

the Self. He is completely self-sufficient in himself. He depends on nothing and upon nobody for anything. Naturally, he gains "Absolute Freedom".

When their sins (Vasanas) are exhausted, doubts dispelled, senses controlled, the Rishis, working for the joy of all, come to express their Absolute Freedom. The seeds from which desires spring forth are the Vasanas, and men of Self-realization are those in whom the Vasanas are exhausted. In them there cannot be any more doubts, as they are living the experience of the Transcendental Self in themselves. All their doubts are dispelled. In the Bliss of the Self they have no more a need for hunting sense-pleasures, and so they become automatically "men of self-control". Such men of inner experience of self-control alone enjoy the Absolute Freedom and serve in the world for the joy of all.

"So long as we are depending upon the world around for our happiness, we are slaves to the world."





Freedom of the Realised



In short, this spiritual unfoldment is to be achieved even for making oneself fit for efficient secular activities. Mere putting forth efforts is not effective service of the society. There must be some extra qualities in the personality of men who dedicate themselves to the service of the society and country. These fine adjustments together add up to the spiritual unfoldment in man.

Without this inner sense of joy and freedom, life itself is a dull burden to be carried, and how can he who is himself crushed by problems, ever successfully handle the problems for others?

A young man preparing himself to shoulder the responsibilities of a future national leader, or an international figure, must have the required qualities and the necessary stature in himself. The above two vers-

es spell them out exhaustively. These qualities in their totality indicate that the man is a self-sufficient personality, needing no props from the outer world for his existence like Sri Ramachan-

draji, as exemplified in the Ramayana : gracefully cheerful... both in the palace, while sitting at the coronation, or while roaming in the forest in exile. We read such an inner balance in all the mighty heroes of science and politics, of social and religious fields - wherever so many had come to owe so much from so few.

Be one of these fabulous few, and burst upon the era to serve, to lead, to guide and to rule. The world needs such men -- our country is starved of men of such magnanimous stature. You can be the one but will you? You must - You can.



Jivanmukta

Wandering In Himalayas

115

The Great Silver Mountain

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

The Sacred Lake



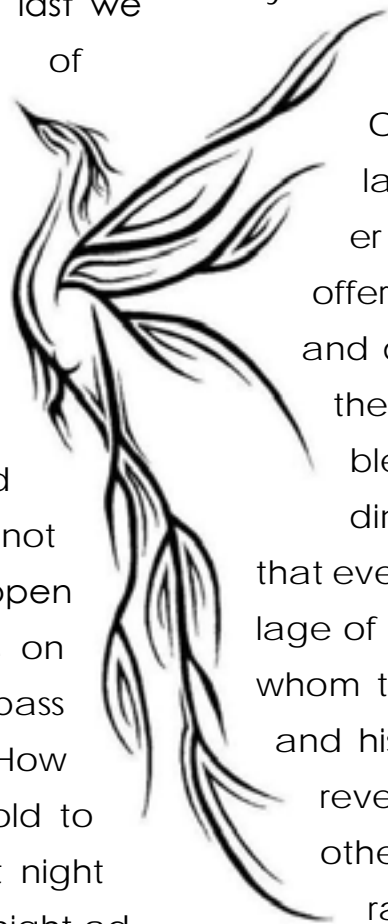
At Kailas, 30 miles in circumference at its foot, rises high into the air like a tapering tower, its crest covered with snow. It is a beautiful mass of granite, standing like a gem set down in the middle of a mountain chain. As we drew nearer and nearer to Kailas, my heart expanded with devotion, joy, and deep satisfaction. Crossing several glaciers with difficulty, at last we reached the foot of the Lord of Kailas—a small village called Tarchan in the valley close to the great peak.

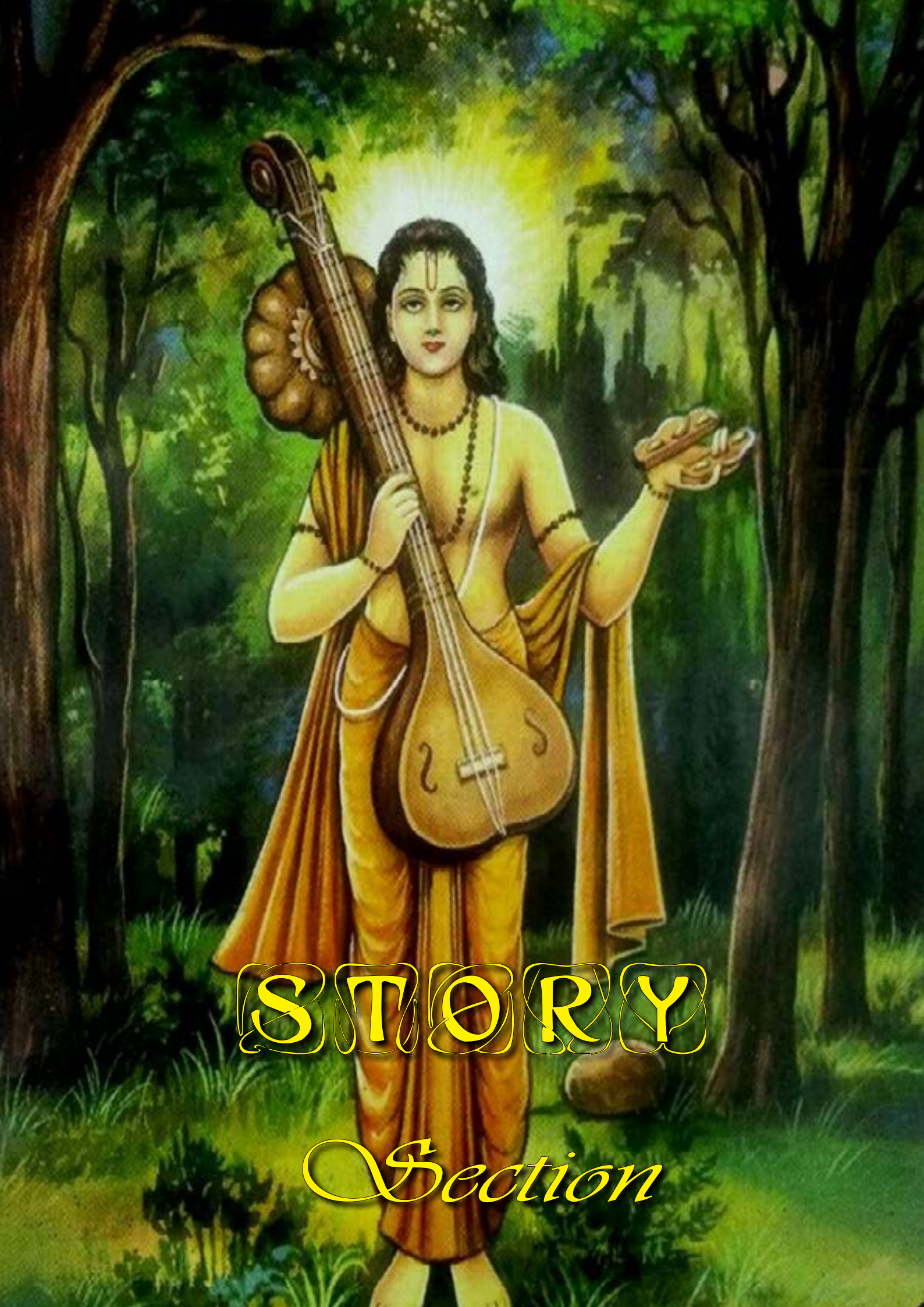
The first holy night we passed in the valley of Kailas was memorable forever. In all my life I have hardly experienced a night as taxing. As we did not find a place of shelter on the open plain, we spread our clothes on the ground and sat down to pass the night as well as we could. How can I describe the intense cold to which we were exposed that night at a height of 18,000 feet? As night advanced, the ceaseless rain of June-July

began to pour down. Snow followed in a short time. The Lord of clouds, however, took pity on us, and the snow that fell within a few yards of us suddenly stopped falling and the sky cleared.

I knew that one of the essentials of the pilgrimage to Kailas was the circumambulation of the holy peak; but, enfeebled by illness, I had to give up that ambition and conserve the last ounce of my energy for use on the return journey.

On the way back, a Tibetan lady stopped us and some other sadhus who were with us and offered us several kinds of food and drink considered delicacies in these parts. It was an unforgettable meal. I admired her extraordinary devotion to sadhus. Later that evening we reached the small village of Varka. The Lord of the village, whom the villagers called their King, and his wife received us with deep reverence and gave us tea and other supplies. He also made arrangements for our stay in the village for the night.





STORY

Section



Gudi Padwa



Gudi Padwa is a festival that augments the new year and is usually celebrated on the first day of the Indian month of Chaitra according to the lunar calendar. Most of the Indian festivals have a very special and intriguing history and it is interesting to see the manner in which they are celebrated. This Hindu festival is no exception and provides you with many tales related to it. Also called Ugadi in the Indian state of Karnataka, this is a festival, which is filled with a certain charm, and vibrance that is visually delightful.

Let us see some of the interesting stories that show the customs and traditions of Gudi Padwa. This is a celebration of the victory march of Shivaji Maharaja, the veteran Maratha leader. The festival is celebrated in honour of this great king who had a kingdom that spread across the entire western part of India. This is the reason people worship the gudi which is a cloth which flies like a flag, that is usually a sign of victory in an army.

Gudi Padwa is also considered the harvest festival, which shows that the rabi crop has ended for the season. This is the time when mangoes and other fruits are

reaped. Gudi Padwa is the time when you find delicious ripe mangoes in the market.

Again, there is another reason why this festival is celebrated. It is believed that this is the day when the universe was created. It is believed by all Hindus that this is the day Lord Brahma created the world. It is thus dedicated to the innumerable Gods we have in the country. Legend has it that Lord Vishnu took the Matsya incarnation or the form of the fish on this day. This was an incarnation to save the entire earth from destruction or pralaya.

Today with the augment of cheer and joy, Gudi Padwa is a celebration that is much awaited and this is a time when people pray for the well being of everyone. It is believed that good wins over evil and it is an auspicious day for all.

Let us all pray for a better world free of all sufferings, disorder, and anomalies in the society this Gudi Padwa.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*



Mission News



Warmth Welcome of P. Guruji by Jajoo Family

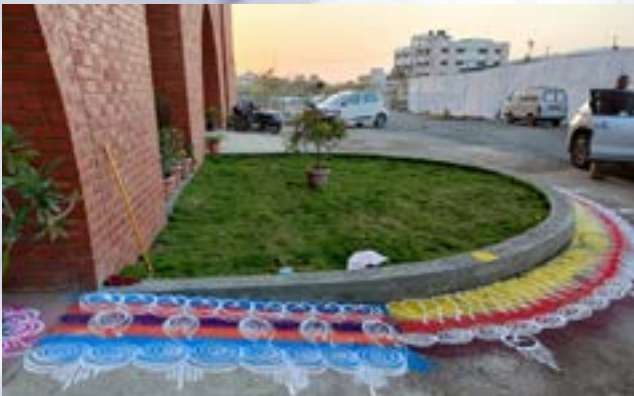




Mission News



GGY @ MIT, Aurangabad (Venue)





Mission News



GGY @ MIT (Inauguration)





Mission News



GGY @ MIT (Aurangabad)





Mission News



GGY @ MIT (Aurangabad)





Mission News



GGY @ MIT (Aurangabad)

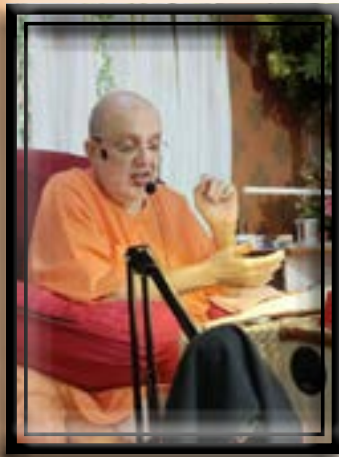
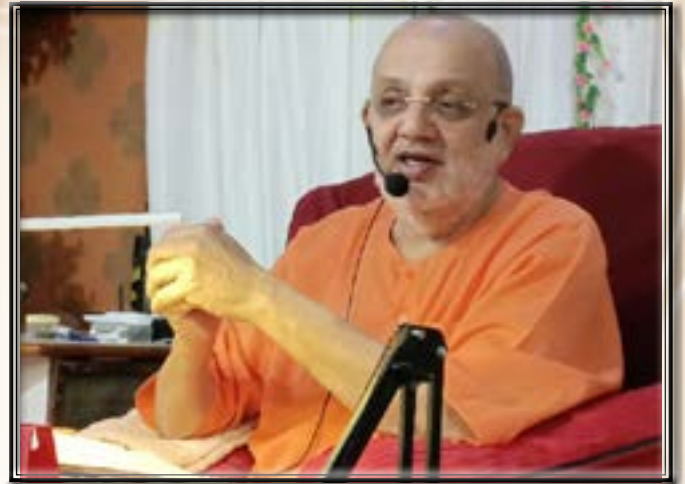




Ashram News



Conclusion of Gita Ch - 1





Ashram News



Conclusion of Gita Ch - 1





Ashram News



Weekly Gita Classes by P. Sw. Amitananda





Mission News



GGY-Jalgaon by P. Sw. Poornananda





Ashram News



Shiv-Puja by Angad Kapoor





Ashram News



Holi - the Ashram Way





Ashram News



Holi with Flowers





Ashram News



Undhiyo Bhoj - by Ketanbhai





Ashtam News



A Gujrati Speciality





Ashram News



Avian Vibhooti's





Ashram News



Birds around Indore



Ashram & Mission Programs

Daily Class of
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Weekly Class (Every Sat - 5 pm)

on Bhagwad Gita

@ Vedanta Ashram, Indore

Poojya Swamini Amitanandaji

INTERNET NEWS

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- ~ Gita Ch. 12
- ~ Gita Ch. 17
- ~ Sadhna Panchakam
- ~ Drig-Drushya Vivek
- ~ Upadesh Saar
- ~ Atma Bodha Pravachan
- ~ Sundar Kand Pravachan
- ~ Prerak Kahaniya
- ~ Ekshloki Pravachan
- ~ Sampooma Gita Pravachan
- ~ Kathopanishad Pravachan
- ~ Shiva Mahimna Pravachan
- ~ Hanuman Chalisa
- ~ Laghu Vakya Vrittu (Guj)
- ~ Gita Ch. 5 (Guj)
- ~ Gita Upodghat Bhashya (Guj)

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

- ~ Vedanta Sandesh - Mar '23
- ~ Vedanta Piyush - Mar '23



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